fuss and disturbance. Efficiency can usually be found when it is not a conscious end. 805 461

To introduce an awareness of time into a meal is particularly abhorrent to Greeks, though this has to be done where factories set time limits. Dinner is served when it is ready, and without regard to efficient consumption. The fish is not fileted, the nuts are not shelled, the fruit is not sliced. The eater will spend a long time removing infinitesimal bits of flesh from the head of a small fish. All this is part of the process of eating, which is more than the naked act of consumption. He will end his meal with an orange which he will peel with virtuosity, leaving the peel in one piece; to consume an orange in the form of juice is to take all the meaning out of the act. 805 269 252

Greeks in the city, in some circles, find the need of hurry entering their lives. They are not at home with it. For the Greek traditionally, to work against time, to hurry, is to forfeit freedom. His term for hurry means, originally, to coerce oneself; and a visitor arriving out of breath may say: "I have hurried," but the form in which the word is more often used is "Don't hurry." One does not admonish another to coerce himself, and a mother does not constantly ask her child to hurry up, unless perhaps she is following the new books on child training which say that a baby must not be allowed to set his own pace. But a Greek has other linguistic ways of expressing expeditiousness. There is the gentle hint: "Won't you make speed?" There is the reassuring "I have finished," meaning "I am coming to the end as fast as I can," and there is the urgent call for help: "Arrive!" 805 195 [269] [855]

There are many clocks and watches in Greece now, both in the city and the village. Watches are an important part of a man's trappings, and of a girl's adornment. Clocks are necessary to complete the furnishing of a house. It is not essential as a rule that they keep good time, or that they run at all. If they are in good running order, and are in use, their function is one of reference; they do not shape the household life. They give information and satisfy curiosity; they do not tell the wife that it is now time to start cooking or serve the meal. However, there are exceptions to this, particularly among the few mothers who follow the child training directions for rigidly scheduled feedings and bedtime. Villagers speak of hours and minutes, but these are merely references to the passing of time, rather than its measure. Visitors, asking how far it is to the next village, find that "five minutes" may mean half an hour or two hours, but they find that the answer "A cigarette away" does provide an accurate measure. 805 [405] [301] [353] [855] [804]

In spite of the prevalence of timepieces, the church bell and the school bell, and even a cannon blast, continue to have active functions in calling adults or children to pre-arranged gatherings or communal village work. Even in the cities, people are called "Englishmen" when they turn up on the dot at meetings or appointments. People often arrive an hour late to an appointment to find that the other [202]